

## The Rational Soul: A Study of the Duality Characteristic and Genetic Interpretation. A Quick Closer look at Ibn Sina's Scientific Heritage

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### Abstract

In his pioneering manuscript, “A Treatise on knowing the rational soul and its Conditions”, Ibn Sina collected a unique set of facts and illuminating notions about the rational soul and explain in a scientific, systematic way the differences between it and the body. Then he linked these concepts and confirmed them by some Qur'an verses, which honestly indicate that his scientific and intellectual data had their primary source in his deep belief in the theory of divine creation, represented in its implications in Islamic doctrine and philosophy. This wonderful text came to us from the depth of centuries, almost a thousand years ago through a golden bridge of knowledge, philosophy of science and Islamic religion. The current article is devoted to presenting, studying and analyzing this important text. This manuscript includes three chapters, and conclusion, through which he explains the evidence that confirms his idea about the distinction between the soul and the body. As for the conclusion, he focused on the three worlds that govern and control the existence, which are the world of the mind, in addition to the worlds of the soul and the body. Our discussion of this text touched on the explanation and analysis of three main concepts, which are, firstly, the theory of the divine creation from the perspective of Islamic doctrine and philosophy, comparing it to the operative words of some other religious. In this context, we interpreted some of Qur'an verses in the light of modern scientific data of genetics and embryology. Then, secondly, we analyzed, the duality of the soul and body, as well as thirdly, the duality of the soul and mind. Regarding the duality of the soul and mind, we can assume that the intellect (aql in Arabic) can be considered the gene of intelligence that unite with the soul and together they form the human mind or the “rational soul”, so in this sense we can conclude that the soul may have a dual code, one of which is a genetic code for the body and the other is a spiritual code for the mind. Finally, in this article we set out to conduct a scientific, cultural and religious dialogue between various civilizations to reveal the human essence that is always expanding and always acquiring new principles and visions in every civilizational cycle. The evidence is Ibn Sina himself, who absorbed Greek philosophy and was greatly influenced by it, and then he embarked on a path of tremendous and inspiring medical and philosophical awakening, a path that different civilizations respected, translated, nurtured and was influenced by.

**Keywords:** The Rational Soul, Body, Mind, Germ Cell, (*Nutfah*), Divine Creation, Islamic Philosophy

### 1. Introduction

Unlike his teacher and compatriot Al-Farabi, Ibn Sina was not interested in the political philosophy, but rather in the comprehensive human philosophy with an Islamic vision. His book Al-Shifa “The cure” became an encyclopedia of philosophical sciences in the East and West for centuries. Despite its title, is not concerned with medicine, but it is intended to heal the ignorance of the soul. Ibn Sina adhered to the existence of God as the cause of the first

existence and the Creator of the universe. His research into divine existence was derived from the distinction between essence and existence, meaning that every existence is a symptom or result of the Creator of existence. The Neo-Platonist views, with their Sufi and religious aspects of Ibn Sina, attracted the attention of Western scholars who were eager to know the philosophical basis of the Augustinian doctrine. Therefore, European scholars adopted Ibn Sina's concept of the soul, and Albert the Great, Thomas Aquinas,

and Duns Scotus were influenced by it [1].

For Thomas Aquinas, it is known that he mentions Ibn Sina on almost every page of his *De Ente et Essentia* (On Being and Essence), the corner stone of his metaphysics. In this respect, E. Gilson, a French catholic philosopher, describes Ibn Sina's influence on the Catholic Scholastics, especially on Duns Scot, as the period of Augustinian Avicennism [2].

By the beginning of the sixteenth century, then at least two ideas about the human soul were known for a fact to Christian intellectuals: the fact that it was the form or animating principle, of the human body; demonstrable truth that despite being united to the body as its form, the soul could survive the body and attain eternal life [3].

Human nature is an essence partaking of two worlds, the spiritual and the corporeal, yet united in one vehicle. Casmann proposed to divide anthropology, which is the science of human nature, into two different parts: the somatotomy, the aim of which it was to study the fabric of the human body and the psychology, which was to deal with the study of the soul in conjunction with (but separable from) the body [4]. At the end of the 15th century, and with the help of the idealist philosophy of Plato, some humanists however abandoned the Scholastic ontology in favor of the dualist concept of man. Body and mind were thus considered two distinct elements.

Moreover, one reckoned that human essence resided in the soul, not in the body, which was just its contingent frame [5]. This article intends to reveal the philosophical and religious contents of Ibn Sina's manuscript "A Treatise on knowing the rational Soul and its Conditions" from a pure Islamic point of view, and an attempt to discuss these implications in the light of modern developments in embryology and genetics and their correspondence to the primitive seeds that were floated in Ibn Sina's thought in his distant era.

### **1.1 The Text: A Treatise on Knowing the Rational Soul and its Conditions [6].**

#### **Chapter 1: Proving That the Essence of the Soul Is Different from the Essence of the Body**

Ibn Sina says: what is meant by the soul is what any of us refers to by "I". The scholars have differed in determining the meaning of what is referred to by "I" Is it the tangible body or something else? Some people say that man is this body, and we believe that this saying is a corrupt belief (i.e., wrong belief) \* Others say that the "ego" is a spiritual essence superfluous over this template (the body), and this spiritual essence who gave life to the body and made it as a machine (a means/tool or a reason) for acquiring knowledge and sciences until this soul completes its essence and becomes an angel of His angels (i.e. God Almighty) in endless happiness.

(The words in brackets in the text are the author's interpretation) \* Under this title, Ibn Sina presents three complementary and mutually supportive proofs in their meanings, linguistic,

philosophical, and logical contexts:

- **The First Proof:**

Ibn Sina says: consider, O wise man, that today you are in yourself the same thing that has been present (existing) all your life (throughout your life) You even remember a lot of what happened in your circumstances, so you are constant and continuous, there is no doubt about that, and your body and its parts are not constant and continuous, but rather they are always decomposing and diminishing, and for this reason a person needs food instead of/(compensation) for what has decomposed in his body. For this reason, if food is withheld (deprived) from a person for a short period of time, it decreases almost a quarter of his body, so your self know (so your self realizes) that in a period of twenty years nothing of your body remain, and you know (meaning you are aware) that your self remain in this period. During all these transformations of the body, your self remains the same and is aware of the changes that happen to your body while nothing happens to it. So your self is different from your body and the essence of the soul is absent from the senses and illusions.

- **The Second Proof:**

Ibn Sina says: "If a person is accused of something, he conjures his soul and says: I did this or that, and in this case he is unaware of all parts of his body (which in this case is absent from perception/unknown/ignored), and (logically), what is actually known is (completely) different from what is ignored, and therefore the human self is different from the body". On the other hand, this proof can be described as the idea of the ego, in which Ibn Sina used the method of interaction in order to persuade, in this respect Ibn Sina gave an example of a person who remembers some of the actions that he performed. This person says: I read a book, or I went to a place, this person does not mean in any way the movements of his body organs, but rather he brings to his mind the idea of the self or the ego (objective actor). While, the various body movements become absent/ignored from memory and remain neglected and forgotten. This proof is further evidence that the man has a self-different from his body.

- **The Third Proof:**

This proof can be understood as evidence of the unity of the soul, even if its faculties and manifestations are multiple, which called unity of psychological phenomena [7]. A person can be plagued by a number of different, conflicting feelings. He in fact, realizes that these feelings and perceptions emanate from one essence, which is the soul or the self, and it is the essence that brings together, coordinates, and composes all of these perceptions. Ibn Sina expresses this proof with the following example: A person says, "I perceived such thing with my sight, and I desired it or became angry with it (meaning, I did not like it/ or I was repulsed by it). And I walked with my feet, and spoke with my tongue. Likewise, he says, I took it (something) with my hand, and heard with my ear. We know necessarily that there is something comprehensive in man that brings together all these perceptions and all these actions, and we also know necessarily that none of the parts of the body combine these perceptions and actions, he does not see with the

ear, nor hear with the sight, nor walk with the hand. So, there is something that brings all divine perceptions and actions. So the person who refers to himself as “I” is different from the totality of the body’s parts, as it is something beyond the body. Then we say that this thing, which is the identity of man and is different from this corpse (this body) and cannot be decisive nor physical, this is the essence of a spiritual individual, that is overflowing light over this tangible form (the body) due to readiness (readiness means preparing the body to embrace the soul’s passion for perfection), which is the human temperament (genotype).

## **Chapter 2: In the Survival of the Soul After the Collapse of the Body**

Ibn Sina said: “Know that the essence that is man (meaning the soul of the man) in reality does not perish after death and does not wear out after separation, but rather it remains for the survival of its Creator, the Most High, and that because its essence is stronger than the essence of the body because it is the mover of it, its manager and its disposer of affairs, and the body is separate from it and subordinate to it.

Because the soul is from the category of the essence and its comparison with the body is from category of addition (i.e., the essence is the origin and the body is added to it), and (therefore) the addition is the (weakest link in this case) because it does not achieve its existence (objectively), but rather requires something else, which is added to it (the essence/soul). (Then), how the self-existent essence is damaged by the destruction of the weakest component? (The body) which attached to it, meaning that, the invalidation of the body has no effect at all on the existence of the soul).

An example of it (for example) this person is the owner of something and disposes of it. If this thing is invalidated, the owner is not invalidated by its invalidation. For this reason, when a person sleeps, his senses and perceptions cease and he lies as like a dead person. The sleeping body is in a state similar to the state of the dead, as the Prophet Mohamed said (Sleep is the brother of the death) [ 8 ] Then, in his sleep, a person sees and hears things, and even perceives the unseen in true dreams, to the extent that it is not possible for him when he is awake. This is definitive proof that the essence of the soul has no need of this body. If the body dies and is destroyed, the essence of the soul is freed from the body. If it (the soul) is complete (perfect) with knowledge, wisdom, and good deeds, it will be attracted to the divine lights and the highest assembly like a needle is attracted to a great mountain of magnets, and tranquility will overflow upon it and tranquility will be granted to it, so it will called from the highest assembly: In the name of God, the Most Gracious, and the Most Merciful { O soul at peace, <sup>27</sup> returns to your Lord, well-pleased, well-pleasing. <sup>28</sup> Join My servants. <sup>29</sup> Enter My Paradise <sup>30</sup> } [9].

## **Chapter 3: The Levels of Happiness and Misery of Souls After the Soul Leaves the Body**

Ibn Sina stated; “Know that the human soul is not devoid of three sections: Because it is either complete in science (knowledge) and

work, or it is deficient in both. Or it may be complete in one of them but incomplete in the other. This third section is divided into two parts: Because it is either complete in science (knowledge) but deficient in work, or vice versa. According to the first division, the categories of souls are three as stated in the Holy Qur’an. So, we say that those who are perfect in knowledge and deeds are the first and will have the highest degree in the Gardens of Bliss”.

After that, Ibn Sina developed a vision of reward and punishment in the afterlife. The perfect ones, the possessors of knowledge and good deeds, represent the world of minds, and they are the first to win the gardens of bliss. As for others who indulged in pleasures, they are in the lower ranks and their fate is the abode of torment.

## **2. The Conclusion of the Treatise**

Concerning to the three worlds, which are the world of the mind, the world of the soul, and the world of the body, as well as the order of existence from the God Almighty to the furthest ranks of existences on the descending order, we say: “The first thing God Almighty created was the spiritual essence, which is pure light existing (by itself) neither in a body nor in matter. This essence is aware of itself and of its Creator Almighty, and it is pure intelligence, and all the divine sages and prophets, peace be upon them, have agreed on the validity of this. So, we say that this mind has three intellects (perceptions):

- That its intellects (perceives) it’s Creator.
- That its intellects (perceives) itself and its duty towards its Creator
- That its intellects (perceives) it’s being possible for itself.

Thus, from these minds, many minds, souls, and bodies were generated until it reached to tenth mind from which the elemental world, and four elements, water, fire, air, and earth generated. From them came three derivatives, minerals, plants, and animal, and man, who is the most perfect of animals, and is himself similar to the angels and can remain eternal on the condition that he reincarnates it (eternal) through knowledge and work.

For this reason, the highest level of intuition, according to Ibn Sina, is the prophetic intuition, and only those whose souls are so pure that they get the forms of all things contained in the active intelligence imprinted on them all at once so that the essence can be reached immediately.

## **3. Discussion**

### **3.1 Divine Creation Theory According to Islamic Doctrine: Reconsidering of Some Postulates**

The scientific contribution of the Islamic scholars to the scientific world is immense; from trigonometry and algebra to optics, chemistry, astronomy and other scientific disciplines. Their most significant single achievement was the establishment of medicine as a science based on observation and experimentation, rather than on conjecture. Islamic scientists developed the rudiments of what would later be called the scientific method. The Islamic scholastic philosophy revived the ancient Greek philosophy and preserved

the heritage of Aristotle and Plato for the European renaissance. One of the greatest names of the falasifa-hellenistically inspired philosophy was Abdullah Ibn Sina [10-12].

The crucial assertion however is that it is logically impossible for souls to come into being by any other means than creation. Descartes, one of the most important founders of modern philosophy, asserts that it is impossible for him and others to imagine that we still need new arguments to prove the existence of God and the distinction of the human soul from the body [13].

There are many verses in the Holy Quran that define God Almighty approach to creating man. In Surah Al-MU'MINUN (THE BELIEVERS), verses 12 and 13, it says: In the name of God, the Most Gracious, and the Most Merciful {We created man from a (strain/lineage) of clay, <sup>12</sup>, then We made him (formed him) a sperm (Nutfah) in a secure resting place <sup>13</sup>}. The word sperm in the Arabic language is pronounced "notfah". In this respect, these verses are translated in other translations as follows: In the name of God, the Most Gracious, and the Most Merciful {We created man from an essence of clay, <sup>13</sup> then We placed him as a drop of fluid in a safe place, <sup>14</sup> } [14]. This translation in our belief does not fulfill the exact correct meaning of the process of creation, firstly, the word (Nutfah) in Arabic certainly and literally means "sperm" and absolutely not just "a drop of fluid". Secondly, the words of the two holy verses and their context express the process of the creation, which takes place in two successive steps (creation, then the formation of his unique temperament/genotype). Consequently, there is a big difference between the term "essence" and the term "strain", as the strain is a genetic expression par excellence, meaning a specific, unique creation, which is the most accurate meaning for interpreting the Qur'an verses. Therefore, it has become imperative to use the true actual meaning of the term (sperm/notfah) as a genetic material and not just a drop of fluid.

Another example from the Holy Qur'an confirms the previous example regarding the meaning of sperm (as notfah) in Surah MAN (Al-Insan), verse 2: In the name of God, the Most Gracious, and the Most Merciful {We created man from " Nutfat amshag" } so that We might afflict him; We gave him hearing and sight}. The term (notfa amshag or to be precise, amshag al-notfah), which literally means, the zygote cell, in which amshag (the chromosomes) of male and female are mixed. Also, the translation of this verse in other translations had a deviation in meaning and came as follows: in the name of God, the Most Gracious, and the Most Merciful: {We created man from a drop of mingled fluid so that We might try him; We gave him hearing and sight} [14]. The term "mingled fluid" is "unknown term" therefore, it does not give the exact correct meaning, because, these mingled/mixed fluid means chromosomes, and not just some unknown mixed fluid.

Now we all know that the sperm (Nutfah) is the genetic set of the male and the egg (ovum) is the genetic set of the female. Accordingly, this interpretation may lead us to a little contemplation, and ask whether God Almighty created the germ cell (notfah/genetic code) as the first thing He created? If we

assume the validity of this perception, can we extend the line on its straightness, and imagine that God Almighty has copied an identical copy of this genetic code and handed it over the soul so that the soul becomes the divine code for its genetic code sister? And when they meet in the future at the moment of the first division of the zygote cell into cleavage, where they got to know each other and unit to germinate a new creature [15] This notion is consistent with the data of Russell Coleburt, who stated that, the soul like the body develops gradually [16].

Another indication of the Qur'an miracle can be deduced from the interpretation of the nature and specificity of the place that God Almighty has designated for the formation and preservation of the sperm (Nutfah). This place must be safe, fortified, and have specific and strict physiological and anatomical properties in order to perform its protective function to the fullest extent. Some interpretations of Holy Qur'an have interpreted this place as the womb, and we differ to a great extent regarding this opinion. The womb is not a place to store the sperm "Nutfah", but rather a place to incubate the fertilized cell (zygote) until it completes its growth. Regarding the validity of what we belief in this issue, it is the same that all scientists know now, that the place that God Almighty intends is the testicles, that contains sperm that carries its genes in its nucleus. For this reason, it is necessary to point out the wisdom of the Almighty Creator in making the testicle the incubating place for formation and preservation of sperm. He Almighty allocated to it particular characteristics, such as testicles are about two degree lower in temperature of the body. Cooler temperature is better for making sperm during the process of spermatogenesis that happened in seminiferous tubules (700 in each testis). Spermatogenesis occurs in successive mitotic, meiotic and post-meiotic phases and genes expressed during this process encode proteins necessary for process specific to the different phases of germ cell (sperm) development [17].

Concerning, the role of the soul in the process of divine creation, it has also been mentioned in the Holy Qur'an, and we will briefly explain only one noble verse from Surah: T H E N I G H T J O U R N E Y (Al-Israa) <sup>85</sup>: In the name of God, the Most Gracious, and the Most Merciful: {They question you about the soul. Say, 'the soul is at my Lord's command, and you have been granted but little knowledge}. In interpreting the meaning of this noble verse, we must focus on two points. The first is that the soul is a creation of God, and He alone has exclusive control over its knowledge, nature, and characteristics, the second is "you have granted but little knowledge" this means that no matter how man has deduce from the laws of the universe, he is incapable of comprehending all of God's creatures. It is matter of wisdom for man to realize that the process of his is relative, but for the Creator, the Almighty it is absolute and infinite, and therefore man cannot encompass all of God's creatures, before and after.

Ibn Sina reinforced this meaning by referring to the noble Qur'an verse: Surah Al-Hijr verse, 29: In the name of God, the most Gracious, and the most Merciful {When I have formed him and breathed My soul into him, fall down in prostration before him <sup>29</sup> }.



In his interpretation of this verse, Ibn Sina says: Straightening/or settlement is making the human temperament in matching condition so that it is ready for the rational soul to attach to it. This genius interpretation, coming to us from the depth of centuries, clearly indicates the greatness of this great giant. We have interpreted the term temperament as the genotype [18]. Ibn Sina's conception of the compatibility between the rational soul and its body under absolute divine providence is a genetic concept par excellence in the language of our time. Thomas Aquinas contributed in a similar way to Ibn Sina in understanding and interpreting the theory of divine creation where he said: the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being (*nephesh hayyah*).<sup>1</sup> This text has been taken to show that body and soul are distinct and have different origins, the body from the earth and the soul from God [19].

Although Ibn Sina assumed that the soul is the first perfection, he stressed that the soul is still in keenly need of the body to reach proper perfection [20].

### 3.2 Dualism of the Soul and the Body

The relationship between the soul and the body is represented as a radically asymmetric one. Such anthropologies hold that human bodies to be human bodies require human souls to inform them, but human souls need their bodies only so that they may be able to perform certain of their junctions [21].

The quality of 'being' of the soul is not only dissimilar to that of the body but is of a different order. The soul is ontologically too far 'above' the body to have been produced by it. If the soul is as dissimilar from the body as this position claims then all conceivable forms of generationism are non-viable. Indeed, given that classical generationism accepts the simple and subsistent nature of the soul the theory is patently internally inconsistent [22]. The intellective soul cannot be educed from the potentiality of matter since the intellective soul altogether exceeds the power of matter ... it is ridiculous to suggest that an intellective substance is produced by a power corporeal in nature [23].

### 3.3 Dualism of the Soul and Mind (Intellect/" Genes of Intelligence"):

Just the heart is the receptacle of the soul; the soul may be the receptacle of the mind, and then, the body is the collecting receptacle that embraces all the creative activities of both soul and mind. That is, without the body these terms remain mere names with no meaning and no effectiveness or perfection that enhances their uniqueness. For this reason, the theory of divine creation provides us with the correct vision of the concept of the unity of creation, where everything, everybody and every organ was created for one known and specific function.

## 4. Conclusion

In the conclusion of this manuscript, Ibn Sina talked about three worlds: the world of the mind, the world of the soul, and the world of the body. In this respect, the dualism of the soul and body has been

discussed at length, while the dualism of soul and mind (intellect) needs more elaboration. To achieve the nature of this unitary and merging relationship, we must return to another manuscript by Ibn Sina, which is "Treatise on Cardiac Drugs" [*Risala al Adwiya al Qalbiyah*] [24] and quote: "God Almighty created the soul of fine and delicate mixtures, as He Almighty created the body of dense mixtures so that the ratio of the soul to the finest mixtures is equal to the ratio of the body to the density of the mixtures". Fine mixtures (fine delicate chromosomes) refers to the gene of intelligence, which are based in the soul and mind, and from which all molar traits (qualities) are formed. The dense mixtures (bodily organs chromosomes) refer to the genes that make up all the body's organs. And this means, according to Ibn Sina, that the soul is equal to the body organs by quantitative (practical faculties) and moral (theoretical faculties) calculation as well.

As the fine delicate mixtures are the fine chromosomes, therefore, we assume that the intellect can be considered the gene of intelligence that unite with the soul and together they form the human mind or the "rational soul". If we assume the validity of this interpretation, we can say that the soul may have a dual code, one of which is a genetic code (dense mixtures) for the formation of body organs and the other is a spiritual code (fine mixtures) for the mind [15].

In this respect, Marcelo, S, et al, (2017) reported that the soul must be responsible for all mind properties, which are manifested on our material reality by brain activity. The soul has a broader consciousness that the one manifested by the person's mind, and in some states, it can capture information without the physical senses [25].

The philosophy of Ibn Sina is set between the best of the Platoon's idealism and Aristotle's dualism. Modifying his position with Empedocles' vitalism, he gives a unique view on object and life, body and mind. His method of observation and analyzing, with an adequate use of logic and intellect, his strict determinism and insisting on controlled experiment, gave medicine the opportunity to become a natural science [26].

For Ibn Sina the true nature of the human soul cannot be identified with the human body, as the soul in his thought is immaterial. Still, the human soul has close ties to the body, for the appearance of a suitable body occasions the Giver of Forms to produce a human soul whenever it does. Moreover, Avicenna is insistent that the intellect initially needs the body in order to acquire those potential intelligibles that allow it to perform its proper activity and so perfect itself. Thus, while we should not identify ourselves with our body, our initial dependence and indeed ultimate management of the body are crucial to our flourishing as humans (Psychology, IV.5, 221.12–223.10). [27]. It is clear, then, that the common denominator between the soul and the mind in their relationship with the body is the issue of perfection of the both of them. According to Ibn Sina, the intellect is a power or faculty of the human soul (aql). Thus, whatever turns out to be true of the nature of this intellectual faculty is so because it holds true of the human

soul itself. Ibn Sina suggested two aspects of human intellect, practical and theoretical. Practical intellect is responsible for the body reactions (molar behavior), meaning that, what is right, wrong and permissible, and perceives the morally good and evil. As such, the practical intellect is particularly involved in the formation of moral temperaments (genotypes). The main conception of the duality of the intellect and both body and soul is theoretically embodied in two axes:

- The human intellect is an immaterial substance; therefore, it cannot be achieved by itself, but through a body that acts as a custodian for it, and prepares it to intellectually perceive the full range of intelligible objects.
- The body acts as an occasioning cause for the origination of the human soul, while the production of a new substance is ultimately due to the Giver of forms. Such production requires the initial preparation of the material to provide a suitable subject for the new species form [26].

Regarding our vision of the special, precise, and very normative relationship between the soul and the mind, and our constant passion in trying to understand or imagine how they were integrated into a qualitative, creative unity, we assume the following: at the beginning of the divine creation of the soul and directly before its union with the zygote cell, it fraternized with mind (intellect/genetic of intelligence) and used it as the faculty of management, movement and thought. This sacred union between the soul, the mind (intellect), and the zygote (with its genes), is what shines in playing symphony of creation and existence from the beginning step of ZGA until the completion of the genome. The idea of synonymy in meaning and overlap of function for both soul and mind can be found echoed in some sources that have studied and support this phenomenon. [28-30].

For more accuracy and clarification, Ibn Sina stated: “Humans have a “unique activity” that defines them as humans, namely rational thought, and this activity can only be accounted for if the human intellect is an immaterial substance” [31]. This theory could also have a genetic shade through the expression “unique activity” which, per excellence a genetic term, especially, if we keep into account Ibn Sina’s notion that the soul created by the God of fine delicate mixtures (chromosomes), that can be translated in the language of our time to genetic of intelligence, then we can integrate all these notions into the following equation:

(Soul /zygote/ blood/ chromosomes) → Specific gene → specific genotype → specific function (unique activity) /genome.

Then, the causal and dialectical relationship between the soul, body and the mind, as well as the philosophy of the integration between them, can be considered an embodiment of the unity of divine creation from the soul to the zygote to the zygotic genome activation to the human genome.

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